Sankara in his *Vishuddha Advaitavada,* the doctrine of Unqualified Monism, of the unity of God and man and the world *without* difference. On the other hand, by far a large number of Rishis believed creation to be real which in later times formed the basis of what is known as Sri Ramanuja's *Vishista Advaitavada,* the doctrine of Qualified Monism, of the Unity of God and man and the world *in* difference.

Both the schools profess the Advaita or monistic doctrine, namely that God a^one -is the Ultimate Reality and that He is the One without a second *(Ekameva advitiyam).*

Both believe in the pervasiveness and universality of the God-Head. To both the schools. Nature is not anything apart from God. Both the systems say that man, as a spirit, is not distinct or apart from G6d, but is in or in essential relation to Him. Brahman, according to Sankara, has no internal differences ; He is pure Unity without difference-

But according to Ramanuja, Brahman has internal differences, matter and finite minds being particular modes of His existence,—not apart, but distinguishable, from His absolute nature. Hence Sankara's Advaita or Monism is called *Visuddha* or *Nirvisesha,* Unqualified,

and Ramanuja's
Vishista, Qualified. The theories of creation held by the
two schools follow directly from the nature of their Monism,
Laying emphasis on the pure unity and non-duality of Brah-
man without internal difference, Sankara denies reality of
creation *i.e.,* of the phenomenal world and the individual
self, considers them as imaginary and illusory; while Rama-
nuja asserts these two as rea^ relatively to Brahman and
not absolutely. The doctrine of *moksha* or liberation held
by the two schools follows directly from their views on creation
and its relation to the Creator. According to Sankara,
what really takes place in liberation is that the false self
and the false world are merged in the Absolute. On the other
hand, the world and finite souls having a real though depen-
dent place in God according to Ramanuja, liberation to